।। श्रीः ।।

।। रामकृष्णपरमहंसीयम् अर्थात् युगदेवताशतकम् ।।

प्रथमः स्तवकः

वाणी मौनं भजति हि मनश्चञ्चलं पङ्गुभावं
बुद्धिर्यस्मिन् भवति हतधीः प्रातिभं चक्षुरन्धम् ।
अप्रामाण्यं दधत इतराण्याप्तवाक्यानि यत्र
तत् साकारं गुरुचरणयोर्ब्रह्म सञ्चिन्तयामि ।।१।।

1

My search for Brahman
Has not gone in vain,
For at long last I see Him
At my Guru's feet twain.
Those two feet who can describe?
Nor the sages nor the scribe.
There eloquence
Observes perfect silence,
The fickle and restless mind,
Like the wind and its kind,
Becomes calm and lulls,
Intellect deadens and dulls,
The senses fall into a trance
And all the scriptures,
Except the Vedas,
Lose their significance.

सर्वदेवपुण्यावतारः—

केचिद् विष्णोर्भुवनविदिताः केऽपि शम्भोस्तथान्ये
सूर्याग्नीन्द्रप्रभृतिमरुतां सन्ति चांशावताराः ।
कृष्णः साक्षान्नरतनुधरं निर्गुणं ब्रह्ममात्रं
त्वं सर्वेषां गुरुगुणमयः कोऽपि पूर्णावतारः ॥ २ ॥

2

At all times and in all climes
Gods have taken birth
On this human earth.
Known as Avatar,
Each incarnates a deity
And uplifts the downtrodden
With infinite pity.

Ramakrishna of them all
Incarnated all the deities
With all the divinities.
The whole the part transcends
And Ramakrishna who in himself blends
All the qualities of all the gods
Transcends Krishna, Vishnu, Rama,
Christ, Jehovah, Brahma.

गुरुनामग्रहणम्—

शब्दोच्चार्यं न हि निजगुरोर्नामधेयं कदापि
हीत्यादेशं त्रिभुवनगुरोः श्रीमनोर्लङ्घयित्वा ।
श्रेयःप्राप्तिप्रवणमनसां प्रेय एकं यदेव
तत् ते नाम प्रणव-सदृशं नोच्चरेत् को नु सुज्ञः ॥ ३ ॥

3

Manu says in the sacred Scripture
A man suffers eternal torture
In the glowing hellish flame
If he utters his Guru's name.
But, Oh Ramakrishna,
Thy name, sweet and dear, has a charm,
And shall I be afraid of any harm
To utter your name again and again
Ignoring Manu's ordinance vain?
Oh God Incarnation,
Thy name is salvation;
I will utter it a billion times
And be absolved from all crimes
Committed here on this earth
And reach the stage of no birth

रामकृष्णयोः अवतारः—

धर्मः क्षात्रो भृशमनुसृतो येन रामावतारे
गोरक्ष्याद्यस्तदनु च विशां गोपकृष्णावतारे ।
ब्राह्मं धर्मं स हि दृढतपस्तीव्रमास्थातुकामः
प्राप्तो देवः स्वयमिव नवं रामकृष्णावतारम् ॥ ४ ॥

4

Our Lord Vishnu was at first
Born in a warrior caste
As Rama to crush all evil
Concretised in Ravana the devil.
Our Lord then took the form
Of Krishna, thus to uproot
Evil and irreligion,
And protect the cows to boot.
Vishnu took a solemn vow
To purify his self now
Through rigours and penance,
Through spiritual trance,
And was born as Ramakrishna,
Incarnating both Rama and Krishna.

जगन्नाथावतारः—

घर्मत्राण– प्रखलहनन- प्राप्तकर्मातिरेकात्
याता यस्य क्षयमिव तपःसञ्चिता पूर्वशक्तिः ।
सोऽयं साक्षान्ननु नवतपःसञ्चयं कर्तुकामः
त्वद्रूपेण स्वयमुपगतः श्रीजगन्नाथ एव ॥ ५ ॥

5

Jagannatha the great Lord
Acquired power and might,
Glory and spiritual height
Through observance
Of austere penance.
But he lost it all
To liberate the world
From Evil's thrall,
To establish what is right
By His life-long fight.
This power again to acquire
He did long and desire.
So He was born again
As Ramakrishna
To do penance and regain
His power manifold
He had lost of old.

शैशवे ब्राह्मी स्थितिः ।

चित्ते युञ्जन् स्थगितपवनो दीपवन्नेङ्गमानः
कूर्मोऽङ्गानीव हि विषयतः स्वेन्द्रियाण्यूर्णमानः ।
जाग्रन्नक्तं पुनरथ दिवाप्याशयानो जनानां
प्राप्तो ब्राह्मीं शिशुवयसि यः कृच्छ्रलभ्यामवस्थाम् ॥ ६ ॥

6

Thou, Ramakrishna,
Oh God among men,
Didst attain the unattainable
Before the age of ten.
The fickle and restless mind,
An animal wild and blind,
Thou didst bend and bind
With an iron chain.
Thy senses thou didst withdraw
From the objects without
And without any doubt
Through introversion,
Reflection and meditation
Attained the Brahmic stage
At this early age.

हृदये कौस्तुभकान्तिः—

तन्निर्भूषं शुचिरुचि वपुर्वीतरागस्य विष्णोः
दृष्ट्वा वक्षःस्थलवसतिना कौस्तुभेनात्मकान्तिः ।
गोपीभावात् सरसमधुरं भक्तियोगं प्रपन्ने
यद्हृत्प्रान्तेऽरुणिमसुभगे सम्प्रकीर्णेव नूनम् ॥ ७ ॥

7

Absorbed in meditation,
In God-contemplation,
Thy chest ever had a glow
As if caused by thy blood's flow.
But this divine radiance,
This heavenly brilliance
Was lent by a jewel
That in Vishnu's neck doth dwell.
Kastubha lent his divine lustre
To Ramakrishna his master,
For he had nothing to deck
His fair but bare neck.

त्रिवर्णकमलानाम् औदार्यम्——

श्वेताम्भोजैर्निजधवलतां यस्य शुद्धोत्तरीये
रक्ताम्भोजैः स्फुरदरुणतां पाणिपादानने च ।
नीलाम्भोजैर्नयनयुगुले नीलतां सम्प्रकीर्य
लक्ष्मीवासासनकृतमहर्घित्वमाविष्कृतं स्वम् ॥ ८ ॥

8

Lotuses of all varieties
Rushed in great anxieties;
The white its whiteness lent
To his pure garment;
The red its redness and grace
To his hands, feet and face;
The blue its blueness of the skies
Scattered on his pair of eyes

महाभूतानाम् आत्मशुद्धयर्थं रामकृष्णाश्रयः
चरणलग्नं पृथ्वीतत्त्वम्

भुवत्तोन्मत्तैरहमिति चिरं व्याकुला पुण्यहेतोः
सा वाल्मीकेः शिरसि धवले प्राप्य वल्मीकभावम् ।
शश्वद् वाचा हृदि च जपतो नाम रामस्य पुण्यं
लग्ना पृथ्वी तव पदतले धूलिभावेन नूनम् ॥ ९ ॥

9

Mother Earth cried and trembled
When vice and its train assembled;
In great terror and fear
She took shelter in Valmiki's hair,
There she remained calm and still
As a tiny molehill.
When Ramakrishna took his birth
Highly delighted was this Earth,
She left Valmiki's pure head
And clung to his feet more pure and red.

कणशः स्फुटं जलतत्त्वम्—

वैकुण्ठे श्रीहरि-चरण-संस्पर्श-सौभाग्यवन्ति
कैलासे वा पुरहर-शिरोवास-सौख्यानि तानि ।
गङ्गातोयान्यपि हि कणशः पूततार्थं स्रवन्ति
भावावेशाकुलितवपुषो रोमरन्ध्रैस्त्वदीयैः ॥ १० ॥

10

The Ganges water holy
That runs ever bright and jolly
In heaven did meet
Vishnu's sacred feet.
And on the Kailasha mountain
It dwelt as a fountain
On Shiva's sacred head
And thence did far and wide spread.
Yet it felt sure
It was not wholly pure.
So it did rise and rise
Heavenward in vapour's guise.
Then with a great thrill
It entered Ramakrishna's nostril
And resided in his heart divine;
Then came out through his pores
With purity sublime.

नेत्रस्थितं तेजस्तत्त्वम्—

नैवालोकि प्रविततमहायज्ञकुण्डाश्रितेन
माता दुर्गा त्रिनयनलसद्भालनेत्रस्थितेन ।
इत्युत्कण्ठातरलमिव तद् दैवतादर्शनार्थं
तेजस्तत्त्वं नयनयुगले संस्थितं ते प्रशान्ते ॥ ११ ॥

11

The fire element had a mission
Of having Mother Durga's vision.
The fire in sacrifice did live,
Yet it did grieve and grieve
That it did not get her grace
To look on her divine face
Then it lived on Shiva's eyes bright
To acquire more spiritual might.
Alas, it was all in vain;
So it entered the pure eyes twain
Of Sri Ramakrishna and there did dwell,
And there its brightness ever did swell.

निःश्वासपूतं वायुतत्त्वम्—

सव्याहृत्यक्षरचय-महामन्त्रमन्तर्विकृष्टः
प्राणायामोद्यमकृतधिया कुम्भकान्तर्निरुद्धः ।
गङ्गातीरे वटतरुतले यस्य योगक्रियाभिः
सम्पूतोऽसौ पवनपदवीं कम्पनोऽपि प्रपन्नः ।। १२ ।।

12

Under a banyan tree
By the Ganges flowing free
He sat in meditation
For God-realisation
Controlling the fickle mind,
Restless, wandering and wild.
The impure air came by his side
And entering through his nose
In his lungs did abide.
Then out it did come
Purified and wholesome.

अन्तःस्थपाशच्छेदः—

आपद्भीति– निजकुलजनाऽहंकृतिर्लोकलज्जा
नोचद्वेषोऽशुचिमलघृणा जातिशीलभिमानः ।
नारीमोहः कनकरजतासक्तिरित्यादयस्ते
येन च्छिन्ना मनुजसहजा लीलयान्तःस्थपाशाः ॥ १३ ॥

13

An ascetic austere and stern
Can easily cut off and spurn
Family and worldly ties
And the charm that in wedlock lies.
But it is difficult for him
To repress the enemies grim
Such as fear, anger and pride
That he in his heart doth hide.
But Ramakrishna with ease did snap
All lust, pride and fear of mishap;
With the rich and poor, high and mean
He did equally demean;

हृदयकुञ्जे रासलीला—

प्रज्ञा मेधा स्मृतिरथमतिर्भक्तिसक्ती च सिद्धिः
शान्तिर्दीप्तिर्भणितिरथवा क्लृप्तियुक्ती तथैव ।
भावोन्मत्ता इव युवतयो दिव्यवृन्दावनाभे
यस्य स्वान्ते हरिरसमये रासलीलामतन्वन् ॥ १४ ॥

14

A piece of stone and a piece of gold
He did in equal value hold.
Ever deeply absorbed was Ramakrishna
In the thought and contemplation of Krishna
His heart was a **Brindaban**
Wherein did dance and dance
The Gopees in a divine trance—
Intellect, love and devotion,
Power of God-realisation,
Eloquence, inspiration,
Ah, all enjoying a state
Of divine intoxication.
His heart was the holy seat
For all divine virtues to meet

सद्भावानां सनाथता—

नास्मिल्लोके वृजिनभरिते स्थानमस्मद्विधानां
देवश्रद्धा-श्रुतिकृति-तपोभक्तिरित्यादिकानाम् ।
इत्याविग्ना इवा कृतयुगाभूषणीभूतभाषा
योगीन्द्रेणोद्धृतकलियुगे येन जाताः सनाथाः ॥ १५ ॥

15

All the divine qualities—
Penance, devotion, charities,
Faith in God and morality,
Rituals and humility
Did in Satyayuga flourish
But then they all did perish
When Kaliyuga did arrive,
And all vices and sins did thrive.
But when the Yogi of yogis,
Ramakrishna on earth arrived
Virtues got a new lease of life
And again prospered and thrived.

· ज्ञानयज्ञः—

ग्रन्थान् ग्रन्थीनिव दृढतमान् येन बाह्यान्तरस्थान्
निर्मुच्यात्मस्मरण-मनन-ध्यानयोगैरखण्डम् ।
भक्तिश्रद्धास्थगितविषय-क्रूरसत्त्वे स्वचित्ते
ज्ञानंज्योतिर्मयमतिमहायज्ञचक्रं हि चक्रे ॥ १६ ॥

16

Strict and austere scriptural rite
He observed not, but set aside.
His heart pure, by knowledge made bright,
As if by a hundred suns' light,
Made a great and grim sacrifice
Of passion, attachment and vice.
Self-thought, self-restraint, things so hard,
In his heart made a brotherhood
And stood as sentinel to guard
Against Evil and its brood.

गूढभावानाम् आविष्कारः–

ये योगीन्द्रैरविरतदृढाभ्यासनिर्मग्नचित्तैः
श्रद्धाप्राणैरपि न च तया भक्तिमार्गप्रदीपैः ।
तत्त्वज्ञानोपहितमतिभिर्नानुभूताः कदापि
ते ते सर्वे त्वयि यदुशिरे गूढगूढा हि भावाः ॥ १७ ॥

17

Our India produced saints
Who could control body and mind,
And could lust, greed and anger bind
With the strong iron-chain of will
And could the mind with God-thought fill.
Through deep and perfect devotion,
Through unswerving concentration
They did break all worldly shackle
And reached spiritual pinnacle.
But all in one voice declare
None could Shree Ramakrishna compare.

सर्वत्र स्त्रीषु जगन्मातृदर्शनम्– (युग्मकम्)

कामासक्त्या हृदयनिहितां भक्तिमाहन्तुकामैः
यत्सान्निध्ये सुहितमतिभिः प्रेषिता वारनारी ।
तत्सौन्दर्यं नयनविषयीकुर्वता भावुकेन
दृष्टा साक्षाद् भुवनजननी येन लावण्यमूर्तिः ॥ १८ ॥

नारीरूपं जगति ददृशे सात्त्विकं राजसं वा
यद्यत् सत्वं स्थल-जल-नभोगोचरं तामसं च
तुस्सद्रूपं शिशुयुवजराजर्जरं येन जज्ञे
भास्वत्तेजःपिहितभुवनं तज्जगन्मातृरूपम् ॥ १९ ॥

18 and 19

Some disciples, with a view to test,
Hit on a plan, and thought it best,
That a harlot before him should stand
And see if he her charm could withstand.
The harlot young, fair and bright
Stood there with her enticing might.
Ramakrishna looked on her fair face
And saw the Universal Mother
Standing with divine lustre and grace
In the female of any species,
Ugly or handsome, young or old,
Pious or sinful, mild or bold.
He saw Mother Universal
With divinities manifold

कात्यायनीव्रतम्—

धृत्वा काये युवतिवसनं कृष्णकान्तैकबुद्धया
भाले चार्धोदितशशिरुचो कौंकुमीं शोणरेखाम्
सौवर्णं सन्मणिगणलसत्कुण्डलं कर्णयुग्मे
यः स्वीचक्रे व्रतमसदृशस्यायि कात्यायनीयम् ।। २० ।।

सात्त्विकभावानाम् आविष्कारः

ये सीतायाः दशरथसुते, राधिकाया मुकुन्दे
ये पार्वत्यास्त्रिभुवनगुरौ नीलकण्ठे किलासन् ।
तेऽमी यस्मिन्नहमहमिकासत्वराः सर्वं एव
ह्याविर्भूताः परमपुरुषे सात्त्विकाः पुण्यभावाः ।। २१ ।।

20 and 21

Katyayani Vrata

A religious rite for a woman,
Not to be observed by any man,
He observed with austerity best
Like a woman noble, pure and chaste.
He wore female ornaments and dress,
Put on bracelet, earring and necklace,
And walked with slow womanly grace,
And used a veil on his face.
Thus he appeared in **Radha's** role
And worshipped **Krishna** heart and soul;
Thus he appeared in **Sita's** role
And worshipped **Rama** heart and soul;
Thus he appeared in **Durga's** role
And worshipped **Shiva** heart and soul.
None could have any doubts or suspect
That he was in any respect
Different from a woman divine
Offering prayers at a shrine

सुस्मित–वदनम्—

या कैलासे स्फटिकविशदे चन्द्रिकाधौतशोभे
गौरीलास्य-प्रमुदितमहाकालहास्यप्रभाभिः ।
दिव्या कान्तिः शुभतममुखे यस्य लोकैरलोकि
कालीभवत्याऽऽकुलितमनसो मन्दमन्दस्मितस्य ।। २२ ।।

22

What a lovely sight it was to see
Ramakrishna worshipping Kalee!
Deeply immersed in meditation
For getting Reality's vision
His eyes put on a divine glance,
A gentle smile on his lips did dance,
On his body glowed a brilliance.
This radiance dazzling, bright and sheen
Is nowhere on this earth to be seen.
Wherefrom did this brilliance come
On Ramakrishna's body handsome?
It came from the tall and bright summit
Of sacred Kailasha mountain moonlit,
Whose brightness became brighter still
By Shiva's divine laughter and thrill
To see Parvati's mild, gentle dance
Eyeing him with sweet, lovely glance.

नयनस्थं कारुण्यम्—

बुद्धस्यान्तःसरसि हि परित्यक्तसम्पत्सुखस्य
खिस्तस्यासन् हृदयगहने शूलमारोपितस्य ।
लोकोद्धाराकुलितमनसो विश्वमाप्लावयन्तः
तेऽस्यन्दत स्थिरनयनतो यस्य कारुण्यभावाः ॥ २३ ॥

23

Parvati danced a divine dance
Casting mild and polite glance,
And it did thrill and thrill and thrill
Shiva's heart, and it did fill and fill
His heart with tenderness and pity,
With feelings of love and charity.
These feelings flowed down the mountain
Like the water of a fountain.
They did flow, they did touch, they did smart
Buddha's tender, noble, humane heart.
He left the world so vile and gross
And he spurned it like the leaden dross.
They touched the heart of noble Jesus
And he climbed the cross to save us.

सद्धर्मसम्मेलनम्—

धर्माः सर्वे समकुलभवभ्रातृवत्तुल्यसत्त्वाः
ते चान्योन्यं पृथगिव जनैर्भाविता भिन्नसंस्थाः ।
तान् संयोज्य स्वतनुभवने सर्वयोगाश्रमाभे
सद्धर्माणां प्रथममकरोः स्नेहसम्मेलनं त्वम् ।।२४।।

24

The world's number of religion
Must be more than a legion,
And I reliably gather
They differ from one another
In respects manifold,
But I hold and make bold
To say forms and ritual,
And not substance spiritual,
Change under different circumstance.
Ramakrishna is an example
Of a rare and unique temple
Where religions of every land
Did unite and fraternally stand.

दुर्लभदर्शनानां देवतानाम् आविर्भावः—

यास्तां साक्षात्कृतिसुखमहालाभहेतोरकुर्वन्
प्राणायामं सयमनियमं ध्यानयोगं च यत्नम् ।
तृप्तात्मानः सततमखिलाः युक्तसिद्धविसङ्घाः
ताः प्रत्यक्षं स्वयमिव हि ते देवता आविरासन् ॥ २५ ॥

25

Sages live a hard and austere life
Full of spiritual struggle and strife;
Their life's one and only one mission
Is to have Reality's vision.
They bend the body and bind the mind,
They control the instinct,
The control the passion,
And with a one pointed mind
Try to have a vision distinct
Of Reality.
But few, very few, indeed,
Of these devoted sages succeed.
But the sage of sages,
Ramkrishna saw Reality
Without difficulty.

मोहिनीदर्शनम्——

काचिद् गङ्गापयसि ददृशे गर्भभारालसाङ्गी
सद्योजात-स्वतनय-मुखापीयमानस्तनीस्त्री ।
अन्यद्रूपं प्रतिभयमथान्यक्षणे धारयन्ती
भुंजाना स्वं तनयमविशन्मोहिनी सा जलौघम् ॥ २६ ॥

26

Experiences mystic and occult
He had many.
Once on the holy Ganges bed
Aglow with the setting sun red
He saw Mohini— a woman fat
And heavy, and on this bed she sat
And gave birth to a lovely child
But soon she grew fierce and wild
And greedily devoured the child.

कृष्णभक्तिः—

सत्त्वोद्रेकस्फुरणमधुरां भक्तिमेवास्थितेन
श्रीकृष्णैकस्वपति-मतिना भक्तराजेन येन ।
देहे दाहो मनसि च महाशोक उग्रोऽनुभूतः
हा हा दृष्टं कणश उदितं रोमकूपेऽपि रक्तम् ॥ २७ ॥

राधिका—दर्शनम्—

नूनं यस्याः परमकरुणा भक्तिमार्गप्रदूती
धत्ते यस्याः स्मृतिरपि मनोमन्दिरे कृष्णभावम् ।
सा श्रीकृष्णप्रियतमसखी राधिकाऽऽराधनीया
ज्योतीरूपं प्रकटमकरोद् यस्य भक्त्या स्वकीयम् ॥२८॥

27 and 28

Deeply immersed in the thought of Krishna,
Ramkrishna forgot his identity,
And full of devotion and purity
He became Radha in reality.
An excess of emotion,
An overflow of devotion
Did in his heart
Cause an acute smart.
And this devotional flood
Pushed out his blood
Through each pore of his skin
And made him lean and thin.
In the flow of devotion intense—
Devotion in the true sense—
He saw Radha in flesh and blood
Stand before him in all her beauty
Against the background of eternity.

पार्थसारथि-दर्शनम्–

चन्द्रश्वेतैर्गरुडगतिभिर्नीयमानस्य वाहैः
धर्मक्षेत्रे कुरुकुलरणानीकमध्यस्थितस्य ।
सव्यामोहार्जुनयुत –महास्यन्दनस्य प्रणेता
दृष्टो योगेश्वर उपगतो येन गीताप्रवक्ता ॥ २९ ॥

29

Then Shri Ramakrishna
Had a vision of Lord Krishna:
He saw the field of Kurukshetra
Stretch far away,
And on it stood two armies
In battle array.
Between the two armies there stood:
A chariot drawn by two horses
White, swift, lovely and good.
On it Arjuna sat despondent and gloomy;
Swayed by qualities bestial,
And Krishna sang songs celestial,
And urged him to shake off fear, and fight:
With all his power and all his might.

हनुमद्भावेन रामभक्तिः–

स श्रीरामस्मरणविमना विस्मृतात्मस्वभावः
छायावृक्षे हनुमदुचितां वृत्तिमाधाय तस्थौ ।
कुर्वन्नित्यं प्रतिभयबुभुक्कारमुद्भूतपुच्छः
सीतादेवीं रघुपतिमयप्राणवृत्तिं ददर्श ॥ ३० ॥

ख्रिस्तोपासना–

तस्योद्भूता मनसि सहसा हेतुनाऽचिन्तितेन
ख्रिस्तश्रद्धा विनिहतनिजोपास्यभक्तिप्रभावा ।
येन ज्योतिर्मयवपुरसौ ख्रिस्त एव प्रपद्य
देहेऽदेहः परमविमले सम्प्रविश्य प्रलीनः ॥३१॥

30 and 31

While worshipping Rama
He forgot his human nature;
He jumped upon a tree
And moved there like a monkey free.
His identification with the monkey was so
perfect,
That he began to grow a tail in effect.
Like a monkey he did cry and cry
Until he saw before him Sitabai
Then he worshipped Jesus Christ
With all his heart, all his soul
Until he felt convinced and sure
Christ stood before him
And then merged in his body pure.

-तन्त्रमार्गानुसरणम्-

मांसाहारैर्हतनरशिरोऽस्थिप्रचारैः पिशाचैः
स्त्रीसम्पर्कैरतिशयसुरासेवनैर्गर्हणीयः ।
आश्चर्यं सोऽप्यनुगतवता भैरवीं योगमायाम्
अक्षुण्णोऽन्यैरशुचिगहनः शोधितस्तन्त्रमार्गः ॥ ३२ ॥

32

One morning clear and fine
There came to Dakshineshwar,
From where nobody knew, a lady divine.
A lady of power and might.
She was Bhairavi hight.
Her did Ramakrishna greet
And he at her feet did sit
And plunged more and more deep
Into the Tantric method of worship.
Tantric method did use wine and women
And hence many did it condemn.
But when Ramkrishna it followed
The whole system got hallowed.

वाङ्माधुर्यम्

स्वर्गङ्गायाः शुचितमजले जन्मभाजां शुभानां
दिव्याब्जानां मधुरमधुभिः सान्द्रपृक्तानि तानि ।
सद्योदुग्धान्यपि न दधते कामधेनोः पयांसि
तन्माधुर्यं मधुरिमगुरूणीह यत् ते वचांसि ॥३३॥

महाज्ञानी

मौनायन्तेऽनुभववचनैस्तावकैः स्वप्रकाशैः
ग्रन्थज्ञानाः प्रतिपद-परप्रत्यया यावदूकाः ।
चित्सामर्थ्याद्भुतसुचरितैस्तैश्च निःशब्दबोधैः
सव्यामोहाः खलु पुनरिमे नव्यवैज्ञानिकाश्च ॥३४॥

33 and 34

Shall I have the audacity,
Oh Ramkrishna, to describe the purity,
Sweetness and melody of thy speech?
Sweeter than the milk of the celestial cow
Leavened with the celestial honey
That the bees do taste and take
From the lotuses of the celestial lake
Is thy speech, Oh saint of saints.
And the effect of thy speech
On a scholar, a scientist and a scribe
Who shall dare to describe?
Who thy words shall dispute?
All become dumb and mute
To hear thy word each
That constitutes thy celestial speech.

सत्सिद्धान्त-क्रीडा

शब्दज्ञानां जटिलकुटिलैर्बन्धनैः सूत्ररूपैः
वाक्यज्ञानामपि लघुदृढैर्वार्तिकैस्तार्किकानाम् ।
सत्सिद्धान्ताः सुरगुरुकुलच्छात्रवद् बन्धखिन्नाः
संक्रीडन्ते तव शुभवचःप्राङ्गणे सुप्रसन्नाः ॥३५॥

35

The grammarian's rules hard and fast,
The logician's syllogism full of bombast,
The rhyme scheme of the maker of verse,
And all styles narrow and terse
Found the restrictions hard to bear
And tired of living in limited sphere.
At long last, at long last
They broke through their boredom
And acquired freedom
In Ramkrishna's speech
Where, through breach,
All a perfect harmony did reach.

परमहंसः

ज्ञानाम्भोधि-प्रकटित-महातत्त्व-मुक्ताफलाशी
भक्तिश्रद्धाकमल-विलसन्मानसान्तर्विहारी ।
सारग्राही गगनसदृशब्रह्मसञ्चारशाली
गङ्गातीरे व्यहरदनिशं कोऽप्यसौ राजहंसः ॥३६॥

36

Sri Ramakrishna, of wonders wonder,
Was a majestic, royal gander
Who ever lived on the bank of the Ganges
Of vast and limitless ranges.
A gander of rare discrimination,
He separated the grain from the chaff
And eternal principles from useless stuff.
The ocean he swam in with freedom
Was the ocean of scriptural wisdom,
His webs that carried him far and far,
Beyond where sinks the western star,
Were made of lotuses of devotion,
And his bright and brilliant plumes,
Made of divine love and inspiration,
Carried him beyond this world mortal
Far, far to heaven's portal.

धर्मवीरः

योगारूढः प्रणवधनुरारोपितान्तःशराग्रः
चित्सामर्थ्यस्थगितनिजनिःश्वासबन्धप्रकम्पः ।
विध्यन्नात्मन्यसकृदभितो ह्यात्मनापि प्रसन्नः
स्वेच्छामात्रप्रहतषड्रिपुः कोऽप्ययं धर्मवीरः ॥३७॥

37

A miracle among the saints,
Sri Ramakrishna ever did live
In perfect union with God.
How did he attain this power rare?
To describe that none doth dare.
He contracted his mind more and more,
And still more and still more,
Till it became a pointed spear,
And then with it he did pierce
All his senses wild and fierce;
When the senses bled and bled
And at last lay perfectly dead,
His body and breath in dire dread
Of his closing divine glance
Became calm and fell asleep
And he fell into a trance divine and deep.

ब्रह्मानन्दः—

स्वर्गोद्याने सुमसुरभिते कल्पवल्लीनिकुञ्जे
ब्रह्मानन्दं सुरमुनिवरा निर्विकल्पे समाधौ ।
यं भुञ्जन्ति द्रवितमनसस्तं पुनः पामरास्ते
त्वत्सान्निध्ये वटतरुतले चञ्चला मन्दबालाः ॥ ३८ ॥

38

Oh God among men,
Thy spiritual power
Did all around shower
The blessings of heaven.
A beggar and an urchin
Thrilled and thrilled to see thee
Under a banyan tree
Far from all bustle and din.
Their hearts did dance and dance,
And shared Thy joy spiritual
And forgot this earth actual
And enjoyed a divine trance
Oh Lord, one look from thee
Could make the dumb man talk
And the lame man walk
And the blind man see.

मूर्ताविष्कारः

पिण्डीभूतं सकलसुकृतां पुण्यमुद्भावुकानाम्
एकीभूतं शकलितमिव प्रेम गोपाङ्गनानाम् ।
केन्द्रीभूतं बहुविधमहाधर्मसामर्थ्यमेव
व्यक्तीभूतं त्वयि भरतभू-तेज आध्यात्मिकं च ॥३९॥

धन्यो भक्तः

धन्याः पूर्वार्जितसुकृतिसम्प्राप्तमानुष्यदेहाः
तेषां धन्या धनमतिबलोपात्तसत्कीर्तिमन्तः ।
तेषां धर्मप्रवणमनसो यज्ञनिर्धूतपापाः
तेषां पूज्यस्त्वमसि भगवच्चिन्तनव्यग्रचेताः ॥४०॥

39 & 40

The virtues of all the devotees,
The emotional fervour of the Gopees,
The soul of each Indian religion
Numbering a legion,
Blended in a harmonious whole
And constituted thy soul,
Oh Ramakrishna.
To worship Thee
One needs soul's purity.
One who has washed away his sin,
Though he may be the meanest of the mean
By penance and good deed
Is the man indeed
To mediate Thy divinity and grace,
Oh Ramakrishna.
Oh Lord, have pity
And pardon the audacity
Of mine to sing and write
About thy glory and might.

द्वितीयः स्तवकः

द्यौर्देव्याः वात्सल्यम्

विश्वात्मानं भुवि भरतभूपुत्ररूपेण जातं
ज्ञात्वा हर्षाकुलितहृदया स्फीतवात्सल्यभावा ।
त्वां सत्त्वस्थं वटतरुलसत्पर्णजालप्रविष्टैः
सा द्यौर्देवी रविशशिकरैर्लालयामास गूढम् ॥ ४१ ॥

41

The goddess of the sky
Who ruled over the sun and moon.
And the planets on high
Instinctively knew and knew it soon
That the soul of the Universe
Was born in India,
On the holy bank of the Ganges
Of wide and vast ranges,
As Sri Ramakrishna.
She saw him under a banyan tree
Deep in meditation
Beside the Ganges flowing free,
And stretched her million hands
Of sunrays and moonrays
Through the green foliage
And did caress and soothe
Ramkrishna's body divine and smooth.

सृष्टिदेव्याः अर्चनम्

विद्युद्दाम्नि प्रततदिनकृद्रश्मिसूच्यप्रविद्धैः
स्वर्गङ्गाम्बूच्छलदतिलसद्-विन्दुकल्पप्रसूनैः ।
सान्द्रानन्द-स्फुरित-विहरच्चन्द्रिकाप्रोतहारैः
सायं प्रातर्ननु वितनुते सृष्टिदेवी त्वदर्चाम् ॥ ४२ ॥

42

Nature worshipped him both morn and eve
In the best manner she could conceive.
Chandrika, the lustre of the moon
Was to her a great boon.
With a needle pointed and sharp,
Made of the rays of the sun,
And a thread of lightning in the dark
Chandrika made a garland
Beautiful, sublime, grand,
Of the bubbles light
Of the celestial river bright.
Every morn and every eve
Nature from Chandrika did receive
This garland rare, grand and fine
And decked Ramkrishna's neck divine.

माधवे माधवध्यानम्

चूतस्फीतप्रसव-सुरसास्वाद-संरक्तकण्ठैः
सद्योमाद्यत्पिकशिशुकुलैः सम्मदोदीर्यमाणम् ।
श्रावं श्रावं मधुरमधुरं सुस्वरं पञ्चमं तं
दध्यौ वेणुस्वरसुरसिकं माधवं माधवेऽसौ ॥ ४३ ॥

वसन्ते अशोकदर्शनेन रामस्मरणम्

रक्ताशोकः क्वचन सहसा वीक्षितश्चेद् वसन्ते
याता यस्य स्मरणसरणीं जानकी विप्रयुक्ता ।
निर्यन्नीरस्थगितनयना राममेकं स्मरन्ती
तत्तुल्यान्तःकरणसुभगः सोऽप्यभूद् राममग्नः ॥ ४४ ॥

43 & 44

In Nature Ramkrishna saw,
Without any wonder or awe,
But as things natural,
The presence of beings spiritual.
In the season of spring
When the cuckoo of light wing
Hid himself in the foliage green,
Where he could not be seen,
And did melodiously sing,
Ramkrishna saw Krishna all around
Producing a divine sound
Playing on his flute.
When he saw the Ashok tree
In spring blossoming red and free,
He saw weeping many a tear
Sitadevi under the tree in Lanka clear,
Deeply meditating Ram.
Such a vision at once
Sent Ramakrishna into a trance,
And then he would see none
All around but Ram.

ग्रीष्मे परमज्योतिःसाक्षात्कारः

ग्रीष्मे ग्राह्ये समय उदितप्रायमाकाशगर्भे .
तेजः सौरं स्फुटितकमलोद्भासमानं विलोक्य ।
चित्ताकाशे श्रुतिनिगदितं ब्रह्मवृत्तेरमुष्य
शब्दातीतं किमपि परमं ज्योतिरेवाविरासीत् ॥ ४५ ॥

वर्षाकाले चण्डिकासाक्षात्कारः

उद्यद्बालारुणरुणिमसंभिन्ननीलाम्बुदस्य
कान्तिं दृष्ट्वा महिषरुधिरक्लिन्नचर्मप्रकाशाम् ।
पश्चात्तेजः प्रणिहततमस्काण्डरक्षःसमूहं
भक्त्या चक्रे प्रणतिमसुरध्वंसिनी चण्डिकेति ॥४६॥

45 & 46

In the summer morn
When the sun did rise bright red
Like a lotus bud
Blossoming on the water bed,
Ramkrishna's heart did glow
Red with a divine flow,
And he would at once
Go into a divine trance.
The sun's red rays,
Besmeared the gray clouds,
Like the hide of a buffalo,
With blood sprays,
And at once Ramakrishna saw
The goddess, inspiring awe,
Killing and crushing the demon
So evil, and his brood
Who are opposed to all that is good.

मेघरूपे श्रीकृष्णदर्शनम्

दृष्ट्वा मेघं सुरपतिधनुःखण्डकान्तं सुनीलं
विद्युत्वन्तं जलदसमये स्निग्धगंभीरघोषम् ।
गोपीयूथे धृतशिखिलसत्पिच्छरम्यं मुकुन्दं
सस्मारासौ मधुरमुरलीनादमन्तः प्रकामम् ॥४७॥

47

In the season of rain and storm
Clouds of many a form
And of hue grayish blue
Gather in the sky
And softly, gently fly.
Lightnings often swiftly shine
And their borders illumine,
And you hear all around
A gentle rumbling sound.
To see and hear all this
Ramkrishna enjoyed heavenly bliss,
For he saw Krishna in flesh and blood
Made of the mass of blue clouds,
That would pour *down a flood,*
With his head decked with peacock plume
And playing on his flute a rumbling tune.

मेघदर्शनेन राधिकाभावः

व्योमप्रान्ते नवजलधरं ग्रीष्मतापान्तकाले
वातोद्भ्रान्तं प्रतिनिमिषकं कामरूपं निरीक्ष्य ।
वृन्दारण्ये गुरुजनभयादेककं सञ्चरन्तं
कृष्णं दृष्ट्वोल्लसितहृदया राधिकावत् स आसीत् ॥४८॥

48

When summer was over
He often saw a cloud hover
In the horizon's dim verge
Sailing in the wind's surge
Like a solitary barge
On the bed of a river large.
Ramkrishna would then think
He was on Vrindaban's brink
Seeing Krishna roaming alone
In that forest far and lone.
His heart then would dance
In the excess, perchance,
Of joy spiritual
As did Radha's heart
To see Krishna alone and apart
In the Vrindaban garden.

कादम्बिन्यां कालीदर्शनम्

प्रावृट्काले शचिपतिधनुर्मण्डलभ्रूलताङ्कां
भ्राम्यन्मेघस्तनितमुखरामुद्बलाकाब्जमालाम् ।
विद्युल्लेखास्फुरितनयनां व्योम्नि कादम्बिनीं तां
कालीरूपस्मरणविगलन्नेत्रनीरं ददर्श ॥४९॥

49

When a mass of dark cloud,
Making a sound gently loud,
With a finely curved eyebrow
Made of seven coloured rainbow
And a necklace white and bright
Made of cranes in flight
And with eyes sparkling
Made of bright lightning,
Appeared in the evening sky
Ramkrishna in a trance did lie
Mistaking this cloudy shape on
To be goddess Kali in person.

शरदि हंसाविर्भावः

सायंप्रातः शरदि सहसा नीरजस्के प्रसन्ने
स्वच्छन्दं तं नभसि सरसि स्वच्छभासि प्रशान्ते ।
दृष्ट्वा शुभ्रे पुनरुपगतं मानसाद् हंसवृन्दम्
आविर्भूतस्तव सुविमले मानसे कोऽपि हंसः ॥५०॥

50

At the end of the rains
When the season of autumn comes
The ganders leave the Manas lake
And to their wings do take.
Then they in a flock do fly
In the blue autumn sky.
To see the bright and happy flight
Ramkrishna's heart did dance in delight,.
For in the sacred Upanishads
The meaning of gander also is
Universal soul, and for this
Ramkrishna the divine gander
Did at once begin to wander
And merge in the lake unfurled
Of the soul of the world.

चन्द्रविम्बे बालकृष्णदर्शनम्–

नीलाकाशे विमलमधुरे चान्द्रिरे पूर्णविम्ब
दर्शं दर्शं सजलजलदश्यामलाभं कलङ्कम् ।
वृक्षच्छाये धवलवसनश्रीयशोदाङ्कसुप्तं
स्मारं स्मारं हसति ललितं मेचकब्रह्मरूपम् ॥५१॥

51

Against the background of autumnal sky,
Cloudless, blue and bright,
Ramkrishna, in the dead of night,
Often looked at the beautiful sight
Of the moon with a blue spot,
And gazed on it and thought
Sri Krishna of blue complexion
Was in sleep deep and sound,
Against the eternal background
On the lap of Yashoda, his mother,
Under the shade of a tree
Swinging in heavenly glee.

शरन्मेघे गौराङ्गप्रभुदर्शनम्

विभ्राम्यन्तं विगलितपयःशुभ्रवर्णं पयोदम्
उच्चैर्घोषं द्विजकुलमनःशान्तिहेतुं विलोक्य ।
नृत्यन्स्थित्यं पथि पथि सदा सान्द्रभक्तिप्रमत्तः
श्रीगौराङ्गप्रभुरिति गुरुश्रद्धया तं ववन्दे ॥५२॥

52

At the end of summer,
A season so hot and dry,
There appear in the sky
Patches of clouds, not black but white,
And they rumble and roll,
And the birds one and all,
Thrill and chirp in delight.
But Ramakrishna stood in awe,
For he in each cloud saw
Sri Gouranga standing straight
And walking with a humble gait
Repeating the Lord's name again and again

हेमन्ते शिवसाक्षात्कारः

हेमन्ते च प्रविततरजोधूसरे हीनपर्णे
शैत्योत्कम्पश्वसिततृगणे शैववर्येण तेन ।
दृष्टोऽपर्णाहिमगिरिसुताऽऽलिङ्गनोद्भूतशैत्यः
स्थाणुः कोऽपि श्वसनविचलद्रूक्षभस्माङ्गरागः ॥५३॥

53

In winter, the season of mist and cold,
The leaves of trees grow yellow and old,
And they fall one by one to the ground.
The bare trees and the fog around,
The cold spell and silence dumb and mute
The season of winter constitute,
But to Ramkrishna the royal gander
The season had a divine grandeur,
For he saw it as **Shiva**
Shivering and tottering in cold
In the embrace and perfect hold
Of Aparna, the daughter of bright glow
Of the mountain of cold and snow.

ज्योत्स्नागौर्याः असूया

ज्योत्स्नागौरी निशि घनतमःकाललग्नार्धरूपा
व्योमोत्केशस्फुटशशिशिरोभूषणा कान्तकान्तिः ।
मन्दस्पन्दश्वसनपवना तारकारत्नहारा
कालीरूपस्थगितनयनं त्वां कथंचिद् ददर्श ।।५४।।

54

In the lustre of the moon,
Shiva's consort radiant and bright
Stood at heaven's door one night
With the moon on her forehead
And a necklace of stars yellow red
Round her neck of milk hue
Against the background of sky deep blue.
She saw Ramakrishna in meditation
Before Kalee of black complexion.
She wondered again and again
How Kalee his devotion did gain
Proud of her beauty, proud of her charm,
She cursed Kalee and wished her all harm.

देवेन्द्रस्य आशंका

तिष्ठन्नन्धे तमसि नभसि प्राङ्गणाभेऽतिगूढं
देवेन्द्रोऽसौ स्फुरदुडुमयैः स्वैरसङ्ख्याक्षिचारैः ।
वीक्षाञ्चक्रे भयविचलितो भैरवीसन्निधौ त्वां
तन्त्राचारैः स्वपदहरणे सम्प्रवृत्तं विशंक्य ॥५५॥

55

Under Bhairavi's guidance
Ramkrishna did austere penance
And practised the Tantric rite
Throughout day and night.
Indra, the Lord of heaven,
Stood in his sky courtyard
And saw through his eyes of stars
And was filled with awe and feared
Ramkrishna through Tantric rite
Would acquire divine might
And him would outfling
And himself become heaven's King.

मन्दाकिन्याः पयसि शफरोद्वर्तनभ्रान्तिकेलौ
दृष्ट्वा दृष्ट्वा स्मृतिमुपगताः शैववर्यस्य तस्य ।
भास्वन्नीलाः प्रतिसुफलिता गौरगङ्गाशरीरे
रोषक्षिप्ता पुरहरतनौ क्रुद्धकालीकटाक्षाः ॥५६॥

56

The Ganges water clear and holy
Downward, downward and downward rolled
And within its fold did hold
Fishes of colours bright and gay
That did in ecstasies play.
They did flirt, and they did dart
With the speed of lightning;
They flitted through the stream
Like things seen in a dream.
Ramkrishna looked into the river
And, as it was with him ever,
He saw no things material
But only things spiritual;
He saw reflections clear
Of Kalee's angry glance
Cast, each like a lance,
At Shiva who did nakedly dance.

क्रीडोद्याने सविकल्पसमाधिः

पूर्णोत्फुल्ले कमलकुसुमे श्रीहरेर्वक्त्रशोभां
नेत्रभ्रान्ति दरविदलिते लोलनीलोत्पले च ।
कुन्दे मन्दस्मितपरिलसद्दन्तकान्ति विभाव्य
क्रीडोद्यानेऽप्यलभत सदा सद्विकल्पं समाधिम् ॥५७॥

57

Once Ramkrishna to a park did go
Where the flowers smiled and moved to and
In the wind that did gently blow.
In a lotus blue like the sky
He saw Hari's sparkling eye.
And in a Kunda flower
In that sweet, lovely bower
He saw Hari's teeth all bright.
And in a lotus white he saw
Hari's face, and stood in awe.
Then Ramkrishna at once
Had a spiritual trance.

मायामयं जगत्

मुक्तामुग्धं निमिषतरलं पद्मपत्रेऽम्बुबिन्दुं
रिंगत्तोयस्फुटपरिलसद्भङ्गुरां बुद्बुदालीम् ।
दृष्ट्वाऽऽवर्तभ्रमणसुषमां तत्त्वविज्ञस्य तस्य
विश्वं मायामयमिदमिति ज्ञप्तिरुच्चैः स्थिराऽभूत् ॥५८॥

58

Ramkrisbna looked on the world as Maya,
And Brahman Almighty
The only Reality.
On a lotus he saw many a drop
Of water that never did stop,
But like many a pearl
Themselves to and fro did hurl.
And some fell and others to fall did seem,
And all this confirmed in him
The Maya doctrine.

तत्त्वज्ञभक्तः

निध्यायन्तो मतिरनुपदं कारणं मूलभूतं
तत्त्वज्ञानोत्सुकहरिहरोदात्तभक्तस्य तस्य ।
गङ्गास्रोतः क्षणमतिमुदा वीक्षमाणस्य चेतः
शम्भोरादौ तदनु च हरेः सन्निधौ सन्निनाय ॥५९॥

59

Ramkrishna possessed intellect divine
That did ever strive the root to find.
Whenever the Ganges saw he
Brightly sparkling and flowing free,
He saw Shiva's head
Whence she did downward spread,
Then on the milk bed
He saw Vishnu's feet bright
From where did outgush
The Ganges with a huge rush.

सत्त्वोद्भासः

अस्तं याता क्वचन तमसां प्रावृषेण्या तमिस्रा
ह्रासं प्राप्तः प्रबलरजसामुग्रनैदाघदाहः ।
विश्वाकाशे त्वयि समुदिते सच्चिदानन्दचन्द्रे
सत्त्वोद्भासां जगति वितता शारदी कौमुदीव ॥६०॥

60

When the moon of Ramkrishna's life
In the eastern sky did appear
Darkness and cloud, rain and fear,
And fog and mist and all that's unclear
Did at once wholly disappear.
Their places were taken by light
Lovely, luminous and bright.
It was not the eastern sky alone
That so brilliantly shone,
The whole sky that ere darkled
Now brightly shone and sparkled.

तृतीयः स्तबकः

आवाहनम्

शब्दातीते त्वमखिलगिरां सारभूतं निदानं
रूपातीते ख-जल-धरणी-गोचरणां तथैव ।
भावातीते लघुगुरुघनद्रावचञ्चज्जडानां
सोऽहं मूढः कथमपि तवावाहनं चापि कुर्याम् ॥६१॥

61

I, an insignificant scribe,
Would here like to describe
How Ramakrishna in a sacred shrine
Talked with Kalee the Mother Divine.
"Oh Mother, Oh Mother Divine.
You are the source alike
Of every speech and sound
That we hear all around,
Of all forms and shapes we see
On land, in the sky and sea
You are the ultimate cause.
But you are beyond the laws
Of forms and shapes.
Things and beings, big and small,
Light and heavy—one and all
Emanate from you, oh Mother mine.
You, Mother, I have sought and sought and sought
But where and how to find you I know not."

ज्ञानरहस्यं त्वमेव

वेदाम्बानां खलु चतसृणां षड्विधाङ्गोन्नतानां
ईशाद्यानां त्वमुपनिषदामेकमेकादशानाम् ।
षट्शास्त्राणां परतरमयाष्टादशानां स्मृतीनां
सत्काव्यानां त्वमविगणितानां रहस्यं मतं मे ॥६२॥

62

"Oh Mother of the Universe,
In the true sense you are the essence
Of the four Vedas, of which each
Through six branches clearly teach
Divine wisdom not to be found
Anywhere all the world round.
You are the essence, oh Mother,
Of the Upanishads eleven
That do teach the doctrines
Relating to the soul and the heaven.
Oh Mother, you are also the essence
Of the six Shastras and eighteen Smritees,
And of all the books of seers and sages
Written during a million ages."

पावित्र्यमूलं त्वमेव

ओङ्काराद्यैरतिशयनिगूढार्थपूर्णैश्च मन्त्रैः
पत्रैः पुण्यैर्जननि ! तुलसीबिल्वमुख्यैश्च केचित् ।
तोयैर्गङ्गाप्रभृतिभिरहो पूततां यान्ति पापाः
तत्पावित्र्यं भगवति ! भवन्मूलमेवैतदीयम् ।।६३।।

63

"Oh Mother, you are Love. You are Mercy.
Even a sinner vile and base
Enjoys your blessings and grace
If he utters with devotion
And with full concentration
The sacred syllable OM,
A synonym of Brahman;
Also by offering only one
Leaf of Bilwa *or* Tulsi *tree,*
Or by sprinkling a drop of water
Of the Ganges flowing free.
But the purity of leaves and drops,
Oh Mother, from you indeed crops."

सर्वस्वं त्वमेव

त्वं मे माता, त्वमसि भगिनी, त्वं पिता त्वं च बन्धुः
त्वं मे भर्ता, त्वमसि च गुरुर्ज्ञानपीयूषदाता ।
त्वं मे गीता, त्वमसि कविता, नृत्यगीतं त्वमेव
वेदाः शास्त्राण्यपि च बहुना किं, न किं मे त्वमम्ब ॥६४॥

64

"Oh Universal Mother,
You are also my mother,
Father, brother, nephew, niece;
You are the source of my trouble,
And alike the source of my peace,
You are my Geeta and my verse,
And my music, dance and the Vedas.
You ever have I sought,
For you are all these and what not?"

त्वन्मयोऽहं भवेयम्

मातर्वाचि त्वमसि विषयो भाषणस्यैक एव
शान्ते स्वान्ते त्वदितरत्तरम स्फुरत्येव किञ्चित् ।
नेत्रज्योतिर्मम वितनुते नित्यनीराजनां ते
त्वत्प्राणस्त्वच्चरणशरणस्त्वन्मयोऽहं भवेयम् ॥६५॥

65

"Oh Mother, your name is the only word
That my tongue does ever tell
And your image is the only one
That in my heart ever does dwell.
Oh Mother, you are the only person
Oh whom my look is ever cast
For you are the only person
In whom I shall take refuge at last.
I do not know how you to greet,
I must only lie at your feet,
For my heart's only urge,
Oh Mother, is in you to merge."

चातकोऽहम्

गङ्गादीनां मधुरसरितां मानसस्यापि साक्षाद्
नीरं स्वच्छं शुचितरमपि प्राप्य नाहं पिबेयम् ।
त्वय्येकश्राहितनिजमनाश्चातकोऽयं तृषार्तः
मातर्मातः कुरु कुरु दयां, पाहि पाहि, प्रसीद ॥६६॥

66

"A Chataka ever looks to the sky
For the rains to fall,
For he would rather die
Than drink the water of a river or fall.
I am a Chatak, and would never drink,
Though I ever live on the Ganges brink,
The Ganges water sweet;
Nor would I ever take
The holy water of the Manas Lake.
For your mercy ever do I cry;
Show me your mercy, Mother,
Else I would surely die.'

नेत्रस्य व्याकुलता—

मन्नेत्रस्य प्रतिनिमिषकं खञ्जनोच्चञ्चलस्य
भूयो भूयो भवति पिहितोद्घाटनस्पन्दनं यत् ।
तज्जानीहि स्फुटमिवमये गाततरार्तं नितान्तं
साक्षात्कारं तव चरणयोरीहतेऽन्तर्बहिर्वा ॥६७॥

67

"My eyes twain close and open
Quickly *often and often.*
When closed, my eyes do meet
Your bright and sweet feet
In my heart.
And I do them ope
Only with the hope
Of seeing them float
Before my eyes.
Your feet inside and outside I see
And it fills me with ecstatic glee"

:याचना १

नो चेद् यायात्रयनविषयं देवि ! ते दिव्यरूपं
किं वा वाचो यदि न हि स्मरेन्नाम ते मन्त्रपूतम् ।
यद् वा कर्णौ न च यदि विशेत् स्तोत्रगीतं त्वदीयं
अन्धं मूकं बधिरमथवा मामधन्यं विधेहि ॥६८॥

68

"May my eyes be to pieces torn
If ever I cease to see thy form
Wherever my eyes do fall.
Oh Mother, respond to my call,
And put me to disgrace and shame
If my tongue ever fails to utter your name.
Mother, pluck out each of my ear
If they ever cease to hear
Your name so sweet and dear."

याचना —२

गर्भागारे स्फुरणसुभगा दीपवर्तिर्ज्वलन्ती
गन्धोद्गार–क्षपिततनुका चान्दनी धूम्रवर्तिः ।
किं भूयासं त्वयि जननि ! सन्मालिकासूत्रतन्तुः
नो चेद् भक्त प्रणिहितपद–क्षीण–सोपानखण्डः ॥ ६९ ॥

69

"Oh Mother, shall I ever have a claim
To burn as a lamp's flame
In your **Sanctum Sanctorum**?
Or in a vessel as incense burn
And as smoke round and round you turn?
Or round your neck can I ever stand
As a piece of thread of a garland?
If you deny me any of these
Let me be in your temple a steptile
So that your devotees may in a line file
Trampling me under their feet
When they come you to meet."

याचना—३

त्वं ज्योत्स्नायां स्फुरसि यदि, मां तच्चकोरं विधेहि
कादम्बिन्यां यदि, कुरु तदा चातकं वा मयूरम् ।
नीरे मीनं, कुसुममधुनि क्षीबभृङ्गं, तथैव
यस्मिन् कस्मिन्नितरविषये स्यामहं तत्तदार्तः । ७० ।

70

"Oh Mother, if you express yourself
In the silver rays of the moon,
I want one and only one boon—
Make me a **Chakore** that on moonlight nourish.
And, Mother, make me a river fish
If you express yourself in water,
And let me as a **Chatak** flutter
Or let me dance as a peacock proud
If you take the form of a cloud.
And if you live in honeyed flower
In a gently murmuring bower,
Make me an intoxicated bee
Sucking the honey from the flowers free."

याचना— ४

नैव स्वर्गं न पुनरमृतस्थानभूतं पदं तत्
याचे मातर्भरतभुवि हि स्व पुनर्जन्म नित्यम् ।
यस्मिन् भूयाद् युवतिविषये मध्यवैधव्यदाहः
दारिद्र्यं च त्वदनुसरणं येन मे स्यात् सदार्तम् ॥७१॥

71

"I pray, oh Mother, not for heaven,
Nor for immortality even
I pray that I may take birth
In India and nowhere on earth
I would like to be a widow in young age
And suffer the pangs of widowed stage.
I would suffer all poverty and grief
So that I may fervently turn for relief
To you, oh Mother mine."

याचना—३

त्वं ज्योत्स्नायां स्फुरसि यदि, मां तच्चकोरं विधेहि
कादम्बिन्यां यदि, कुरु तदा चातकं वा मयूरम् ।
नीरे मीनं, कुसुममधुनि क्षीवभृङ्गं, तथैव
यस्मिन् कस्मिन्नितरविषये स्यामहं तत्तदार्तः । ७० ।

70

"Oh Mother, if you express yourself
In the silver rays of the moon,
I want one and only one boon—
Make me a **Chakore** that on moonlight nourish.
And, Mother, make me a river fish
If you express yourself in water,
And let me as a **Chatak** flutter
Or let me dance as a peacock proud
If you take the form of a cloud.
And if you live in honeyed flower
In a gently murmuring bower,
Make me an intoxicated bee
Sucking the honey from the flowers free."

चिन्मयी ग्रावाकृतिः—

अन्तर्बाह्यं जगदुभयथा स्थावरं जङ्गमं च
त्वं जानासीत्यखिलसुधियामत्र सिद्धान्तवाक्ये ।
विश्वस्तोऽहं कथमथ न मां वेत्सि शोकार्तभावं
ग्रावाकृत्या किमु गतवती चिन्मयी त्वं जडत्वम् ॥७३॥

73

"I learn from the scriptures and the learned
men
That you know, oh Mother, one and all
The rich and the poor, the great and the small,
But I wonder you refuse to know me at all.
I long for your mercy and grace
But when I look on your face
I find you expressionless.
Is it, oh source of all life,
That you have become lifeless
After assuming this stony form
As black as a cloud before a storm?"

नैवेद्यप्रदानम्

नैवेद्योऽयं सुरसमधुरोऽनन्यभक्त्या त्वदर्थे
ह्यत्रनीतो भगवति ! मया किं न गृह्णासि मातः ।
कोऽयं रोषस्तव मयि पुनर्नाम दोषोऽपि को मे
नाहं जाने जननि ! करुणा किं मदर्थे निरस्ता । ७२॥

72

"I have brought for you, Mother,
The best food I ever could conceive,
But I am pained you do not receive
Even a particle of it.
Do'nt be rude, Mother, do'nt be rude,
Open your mouth, Mother, and take a little food;
Else all my life I will never eat.
Mother, I know you are hungry
Why do'nt you touch the food ?
Are you angry, Mother, are you angry
With your son of no good ?"

चिन्मयी ग्रावाकृतिः—

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निःश्वासान् प्रति प्रार्थना—

हे निःश्वासा ! विदितमिव वो मन्मनोविह्वलत्वं
बाष्पारुद्धे हृदि मम चिरं संस्थिता यद् भवन्तः ।
गत्वा दीर्घोच्छ्वसनविसृता वायुवेगेन चाम्बां
भूत प्राणास्त्वदनुसरणे रामकृष्णस्य याताः ॥७४॥

74

"Oh my life breath,
Having long resided in my heart,
You know the nature of the smart
That makes me weep day and night,
That tears my body and mind.
Oh life breath, be so kind
As to go out and upward proceed
With the whirlwind's speed
And in heaven my Mother meet
And live under the shelter of her feet."

अश्रुविदून् प्रति प्रार्थना—

हं हो मातृस्मरणजनुषो बाष्पबिन्दुप्रवाहाः ।
किं सम्पातैरविरतमरे ! तिष्ठताऽत्रैव देहे ।
हृद्देशे मे वसत कणशः सञ्चिताः कुण्डभूताः
यस्मिन् कुर्यात् प्रविलयमयं सूक्ष्मदेहो ममापि ।।७५।।

75

"Day in day out, Oh Mother,
My heart ever does bleed
For you never pay any heed
To what what I say or what I need.
My tears well up and make me blind
For, Mother, you are never kind
To fulfil the desire of my mind.
Oh tears, do not flow out,
But accumulate in my heart
Forming a pool clear and small
Wherein my subtle soul shall drown itself
And cut off earthly connexions all."

दु:शोकं प्रति प्रार्थना

हे दु:शोक ! त्वमसि गणितो वह्निरूपः कवीन्द्रैः
तत् किं मन्दीकृतमिव मयि स्वीयमोजस्त्वया तत् ।
निःशङ्कं मे दह दह तनुं केशघासास्थिकाष्ठां
नो चेद् वह्नौ मम निपतने हन्त शोकस्तवैव ॥७६॥

76

"Oh grief, all consuming grief,
You burn a man and make his life brief;
Poets have likened you to fire
But why have you restrained your power
To burn this wretched body of mine?
Oh grief, oh fire, burn, burn, burn
My body made of hair of grass
And a great fuel-mass
Of bones and oil of blood.
Oh grief, oh fire, burn, burn, burn
And reduce my body to an ash heap,
Else into the fire I will leap
And make an end to my life and grief"

आत्मदहनातुरता

शीघ्रं तावद् रचय हृदय ! त्वं मदर्थेऽग्निशय्यां
राज्ञि ! त्वं हि ज्वलय कृपया माथुर ! त्वं चिताग्निम् ।
भस्मीभूय प्रतनुकणशः सर्वतः सम्प्रकीर्णः
सम्प्रेक्षे तां भुवनजननीं यत्र कुत्रापि लीनाम् ॥७७॥

77

"Oh Hridaya, my nephew,
Call others, call a few
And prepare for me a pyre;
Oh Queen Rashmoni, oh Mathur,
Set the pyre on fire.
All of you come and help
Me to jump and burn myself.
Let the wind scatter my ash
Throughout the universe;
A particle of it is sure to meet
Mother mine, Mother Divine."

मूर्च्छा—

इत्यत्यार्तस्मरण-विगलत्सर्वसंज्ञाकुलस्य
शब्दस्पर्शग्रहण-सुपरिक्षीण-सर्वेन्द्रियस्य ।
"काली काली जयतु जननी चण्डिके" त्येकमन्त्रः
मूर्च्छानाशं श्रुतिनिगदितः कर्तुमासीत् समर्थः ॥७८॥

78

To get the full grace of Mother Divine
Ramakrishna did languish and pine,
And thus he lost his sensuous power
Every year, every day, every hour.
He paled and looked like a morning moon
And he did often faint and often swoon.
And people who lived nigh
Thought he would surely die.
No medicine could cure this disease,
Give him comfort and put him at ease.
But at length they all discovered
When Kalee's name in his ears they muttered
He instantaneously recovered.

पूजान्ते प्रदक्षिणावर्तनम्—

कालीपूजानिरतमनसा पूजनान्ते निशान्ते
शान्तस्वान्तं निहततमसाऽन्तर्मुखक्षिप्तनेत्रम् ।
भक्त्या चक्रे प्रतिपदमहो दक्षिणावर्तनं यत्
तेनान्येषां तम उपहृतं जन्मजन्मान्तरीणम् ॥७९॥

79

When he worshipped Kalee the Mother Divine
In a secluded and sacred shrine,
He withdrew his eyes so keen
From without and fixed them within.
When the worship would be over
He would perform a Hindu rite—
He would turn round and round on the right.
It is a sort of penance
To end vice and virtues enhance.
But how could Ramakrishna vice destroy
When he was free from vicious alloy?
Therefore his turning round and round
Destroyed the vices in others found.

देवानां समीपता—

सत्त्वोद्रेकातिशयविमलस्वान्तमत्याकुलेन
नित्यं पूजाविधिसुसमये ये समावाहितास्ते ।
देवाः स्वर्गे क्षणमपि सुखं स्थातुमप्यत्यशक्ताः
त्वत्सामीप्ये ह्यनिशमवसन्नात्मपाषाणमूर्तौ ॥८०॥

80

Ramakrishna, purity incarnate,
Worshipped the gods early and late.
Stone images of gods and goddess
Stood before him and him did bless,
For the deities descended on earth
When prayers rose from his pure heart.
Rani Rashmoni's temple
Had in it images ample,
These images all
At Ramkrishna's call
Forgot that they were made of stone or clay
And with him did talk, laugh and play.
Oh Lord, Oh God among men,
Help your servant to wield his pen.

चतुर्थः स्तवकः

शारदादेवी—

दृष्ट्वा स्वीयं परमविभव पावनं पावनाभिः
सीता-गौरी-द्रुपदतनयाद्याभिरविष्कृतं तम् ।
तस्यैवत्तामनुभवितुमत्युत्सुका नूनमागात्
अस्याः काये निवसितुमहो सा सती धर्मसिद्धिः ॥८१॥

81

I am a petty, puny scribe;
How shall I dare to describe
The virtues and qualities divine
Of Sharadadevee, Ramakrishna's spouse?
Womanhood reached its highest stage
In the glorious ancient age;—
Sita, Droupadee and Parvatee,
Damayantee and Savitree
Ever lived in the purest state
And were womanhood incarnate.
The essence of their womanhood
And all that's pure, chaste and good
In perfect harmony stood
In Sharadadevee's character.

शारदानाम्नी श्रीगायत्री—

किं वा सन्ध्याव्रतिभिरनिशं मन्त्ररूपेण दृष्टा
श्रीगायत्री रविमयमहोमण्डलान्तःप्रतिष्ठा ।
भास्वद्रूपिण्यमलपरमब्रह्मवर्चस्विनी सा
यस्यार्धाङ्गीपदमिव गता शारदानामधेया ॥८२॥

82

The halo of the sun when it does rise or set
Does its charm and purity get
From the First Cause, the One,
The Reality, the Brahman.
That is the reason why
The Hindus look to the sky
In the morn and eve and worship the sun.
This halo's purity and charm,
Desiring to take a concrete form,
Was born as **Sharadadevee**
Who influenced Ramkrishna's life
By becoming his spiritual wife.

भर्तृपूजिता धर्मपत्नी—

पातिव्रत्यप्रथितयशसः प्रायशो भर्तृदेवाः
नार्यः कृष्णः शिव इति धिया स्वं पतिं पूजयन्ति ।
सेयं धन्या भुवनगुरुणां पूजनीयेन भर्त्रा
साक्षात् काली भुवनजननीत्यर्चिता धर्मपत्नी ॥७३॥

83

Women pure, noble and chaste,
Who have stood all kinds of test,
Obey their husbands with a nod
And worship them like a god;
They look upon them as Shiva,
Krishna, Vishnu, Christ or Brahma.
A man never worships his wife
But takes her as a partner of his life.
But Ramakrishna, among men a god,
Ever to Sharadadevee did nod.
And he did ever think as if
She were **Kalee** the mother divine,
And her he did ever worship.

अन्वर्था धर्मपत्नी--

नार्यः सर्वाः कृतपरिणया भारतीयाः सुशीलाः
श्लाघ्योपाधिं तमिह दधते धर्मपत्नीत्यखण्डम् ।
अन्वर्थोऽभूत स तु खलु तया सर्वधर्मैकमूर्तेः
गार्हस्थ्ये या चिरसहचरी जन्मसंन्यासिनोऽपि ॥८४॥

84

In India a devoted wife
Shares her husband's spiritual life
And hence called a ***dharmapatnee,***
A term used from the Vedic Age,
Not found in any other language.
Dharmapatnee may also mean
The wife of *religion* in *Sanskrit*
And it is in this sense, every whit,
That Sharadadevee was Ramakrishna's wife,
For Ramakrishna was religion incarnate,
Thus Sharadadevee was Religion's mate.

विवेकानन्दः

येनोध्वस्तं जडमतवतां राज्यमेकातपत्रं
सच्चैतन्यं जनगणमनः सर्वथाऽकारि तूर्णम् ।
धर्मग्लानिः प्रवचनमहामन्त्रशक्त्या निरस्ता
उच्चैर्नीता भुवि भरतभूर्वैजयन्ती जयन्ती ॥८५॥

85

Oh God, oh God, how shall I dare
To describe Vivekanand of divine glare?
India was in materialism's grip,
She was in slumber deep
But when Vivekanand appeared
Materialism quivered
And vanished into the air
Like mists before the sun bright and fair;
The masses that had become demoralised
Was awakened and revitalised;
Religion that in a fainting fit lay
Woke up and looked cheerful and gay;
And Vivekanand *now unfurled*
Among the nations of the world
India's religious banner
In the most glorious manner.

शुद्धभक्तियाचना—

साक्षात् काली शुचिजनमनःकामनाकल्पवल्ली
सा यस्याग्रे स्वयमुपगताऽभीष्टकामप्रपूर्त्यै ।
येनापत्तिक्लथितमनसाऽप्यर्थितार्तस्वरेण
विस्मृत्यान्यन्निजसुखमहो भक्तिरेवातिशुद्धा ॥८६॥

86

It is known to one and all
Whatever a devotee fervently does want
Kalee the Mother Divine does grant.
One day Kalee did appear
To know Vivek's heart's desire,
She assured she would grant
Whatever he would want.
Hard pressed by poverty
Vivekanand and his family starved
And suffered innumerable pains
But he would not pray for material gains.
He prayed to Kalee not for wealth,
Property, Money, success or health
The world for him had no charm or lure,
So he prayed only for devotion pure

मातृवत् सर्वदारेषु—

फुल्लन्नीलाम्बुरुहनयनं निष्कलङ्केन्दुवक्त्रम्
व्यूढोरस्कं दृढतमवृषस्कन्धमुत्तुङ्गकायम् ।
यत्सौन्दर्यं ललितवनिता वीक्ष्य कामेषुविद्धाः
यूना येन प्रथिततपसा मातृवद् वन्दितास्ताः ॥८७॥

87

Vivek's face was like a spotless moon
And his eyes like lotuses in full bloom,
His chest broad and shoulders thick
His gait majestic and quick.
Wherever, wherever he went
A great spell all around he lent.
When he went to the West
With a religious mission
Many a woman developed passion,
But when they went near him
Vivek's love divine
Flowed like a violent stream
And all that was gross and vile in them
Disappeared as does a dream
When sleep is broken
And in spiritual dread
They surrendered and bowed their head
As does a cobra wild
To a charmer's music mild.

चतुर्योगमूर्तिः—

वत्रे यस्येन्द्रियगणकृतिर्निष्ठिकी कर्मयोगं
चेतोवृत्तिर्यमनियमसुस्थापिता राजयोगम् ।
ईशस्तोत्रस्मरणरसिका भावना भक्तियोगं
सःस्वाध्यायप्रवचनरता शेमुषी ज्ञानयोगम् ॥८८॥

88

All his sense organs—
Nose, skin, tongue, eye and ear
Acted in harmony clear.
His mind was passion free
Like a calm and quiet sea
With its rhythmic roll heaving free:
His mind, intellect, heart, emotion
All acted in perfect unision.
They were, as it were,
Wedded together
To help the soul
To reach its goal.

संगीतवक्तृत्वप्रभावः–

यत्सङ्गीतस्वरमधुरिमापानतृप्तान्तराणां
ब्रह्मानन्दोऽनुभवपदवीं प्राप सद्भावुकानाम् ।
यद्व्याख्यानश्रवणविगलत्सर्ववेद्यान्तराणां
ज्ञानानन्दः प्रतिपदसुधास्वादभाजां जनानाम् ॥८९॥

89

Vivekanand's voice was as sweet as honey,
And he poured harmony on harmony
When he sang songs divine;
Melody on melody filled the air
And persons who would be near
Would forget the earth gross and vile
And enjoy heavenly bliss for a while.
When he did deliver a lecture
He did a million minds capture.
There was a wizard in his each sound
And it kept the million spellbound
Anybody who him did listen to
Did have surely a peep into
The joys and bliss of heaven.

गौरास्यानां कृष्णभावः

दृष्ट्वा विद्याविभवमतुलं यस्य विभ्राजमानं
पाश्चात्यानामतिघनवतामस्तमाप्तो हि गर्वः ।
दिव्यं तेजः शुचितमसुशीलोद्भवं यन्मुखाब्जे
गौरास्यानामशुचिचरितानामभूत् कृष्णभावः ॥९१॥

७०

Proud, haughty and impolite,
And arrogant Western white
Felt small and in fear shrank
To see this Indian monk.
Their pride vanished like the morning mist
Before this brilliant son of the East.
Each member of the white race
Seemed to have no beauty, charm, or grace
Beside the divinely illumined face
Of Swami Vivekanand.

हिन्दुभूमेः यशोदुन्दुभिः ।

येनानेकोत्तमबुधसभाजिष्णुना पण्डितेन
माद्यन्मेघध्वनितमुखरो हिन्दुभूगौरवाय ।
वाद्यसामर्थ्याहत इव यशोदुन्दुभेः सान्द्रनादः
दिङ्मातङ्गैश्चकितचकितं श्रूयतेऽद्यापि नित्यम् ॥९१॥

91

About a hundred years ago
In the city of Chicago
Vivekanand did attend
The conference of religions,
Attended by legions
From all the world round,
And kept all spellbound.
It was here that he sounded clear
The drum of Victory.
Even after the lapse of a hundred years
That voice of Vivek rings in the ears
Of one and all like a trumpet call
In every part of the world.

सर्वशक्तिमयत्वम्—

शब्दे शब्दे भुवनजयिनी यस्य सन्मन्त्रशक्तिः
पादे पादे सुदृढनिहिते कास्विदुत्साहशक्तिः ।
यद्दृक्पातैर्जनगणमनस्स्वाहिता राष्ट्रशक्तिः
यत्सञ्चारैः प्रथममुदिता भारती धर्मशक्तिः ॥९२॥

92

. In every word he did tell
There did dwell a divine spell;
Every step he did take
Had the power to shake
The lethargy of the land;
And his fiery glance
Was like a divine lance
To send a man into a trance
Of divine ecstasy.
He wandered, wandered, and wandered
Through the country's breadth and length
Stimulating spiritual health.
And blended nationalism
With the broad aims of Hinduism.

सानन्दो विवेकः

यस्योद्गारैः स्थिरपदमभूत् तत्र वेदान्तशास्त्रं
यस्यप्रचारैर्विचलितमभूत् सर्वपाखण्डजातम् ।
यस्याहृ्वानैर्हतबलमभूद् दुर्मतं नास्तिकानां
सानन्दोऽभूत् प्रथितयशसा यस्य नाम्ना विवेकः ॥९३॥

93

He casually referred to the Vedantas
In the western world
And these casual references unfurled
The glory and eternal character
Of the Vedanta literature
In a voice clear and loud
He proclaimed the existence of God
And the agnostics and sceptics
Gathered in a crowd
And their heads bowed
And stricken with terror
Admitted their error.
His voice everybody dreaded,
For he was truly Vivekanand
Which means conscience to gladness wedded.

अन्तकोऽपि धिक्कृतः

पीत्वाऽप्यादौ नव्यमतसुरामाङ्ग्लसाहित्यसूतां
पीता पश्चाद् गुरुचरणसद्भक्तिपीयूषधारा ।
तत्सामर्थ्यव्यवहितमहाशक्तिना येन यूना
पीत्वा रोगद्वयमयजलं धिक्कृतो ह्यन्तकोऽपि ॥९४॥

94

He had deeply read English literature
And was steeped in Western culture.
Then this ascetic of unique power
Met Ramakrishna in Rashmoni's bower
And then sat at the feet of his great preceptor
And enjoyed divine devotional nectar.
This devotional flow at length
Gave him strength and power
To look beyond the temporal hour,
To defy death and disease,
All worldly comfort and ease.

नराकारः आद्याश्रमः

मामाश्रित्य स्वगुरुचरणोपासनाऽसंख्यसंख्यैः
श्रीकृष्णाद्यैरपि सुरवरैः साधिता, नो मया तु ।
इत्येवाद्याश्रम इह नरेन्द्रस्य यस्याप्य रूपं
सच्चिद्व्याप्तत्वं स्वयमिव गतो रामकृष्णस्य तस्य ॥९५॥

95

Gods, saints and sages celibacy observed
And thus shelter at their Guru's feet deserved.
But celibacy itself remained ever poor,
For it could not enter heaven's door
By worshipping a Guru.
Desiring into heaven to step
Celibacy took birth in the concrete shape
Of Narendra, later called Vivekanand
Who is Celibacy concretised,
And thus it realised
The ultimate Reality
Through the grace and pity
Of Sri Ramakrishna.

अवर्णनीयं माहात्म्यम्

शब्दब्रह्म-प्रथमविभवैः संविवर्तैरिवोच्चैः
यद् गैर्वाणैरगणितपदोद्भासुरैर्भव्यकाव्यैः ।
व्यासप्रख्यैः कविवरकुलैः श्रद्धया वर्णनीयं
तन्माहात्म्यं कथमपधिया वर्ण्यते ते मयाऽपि ॥९६॥

96

Pardon, Oh Lord, pardon
The audacity of this scribe
To dare to describe
The glory and divinity of Ramakrishna.
Only poets like Vyas and Krittivas,
Valmiki, Vidyapati and Kalidas,
Dante, Virgil and Homer,
Milton, Bunyan and Shakespeare
Possess the art, skill and tricks
To describe in magnificent epics
The glory and magnanimity,
Spirituality and divinity
Of Sri Ramakrishna.

असामान्यं धवलचारित्र्यम्

नैवंभूतो हिमनगसमुत्तुङ्गशृङ्गावलीनां
क्षीराम्भोधिस्फुरितलहरिक्षिप्तफेनच्छटानाम् ।
पुण्यालोकः खलु धवलिमा पूर्णिमाकौमुदीनां
येनाऽहं ते धवलचरितं देव मन्ये समानम् ॥९७॥

97

Human language is inadequate,
And it is in vain, in vain
That by things mundane
I try to describe the beauty,
Spotlessness and purity
Of Ramakrishna's life.
The Himalayan peaks white,
The waves of the milk ocean bright,
And the moonshine of the fullmoon night
Can describe only a millionth part
Of the purity of Ramakrishna's heart.

सूर्यगर्वहरणम्

कल्याणानां किमपि महसां भाजनं मादृगन्यो
नान्यः कश्चिद् ग्रहगणकुले चेति गर्वप्रदीप्तम् ।
तं भास्वन्तं भ्रमति परितो लज्जयन्तीव पृथ्वी
पूतम्मन्या तव जननतो विश्वमाङ्गल्यमूर्तेः ॥९८॥

98

The sun with pride doth burn
Thinking that there is none
To compare him in brightness,
Purity and spotlessness.
But when Ramakrishna God incarnate
Was born on this human planet,
The earth became purified
And she violently defied
The sun so proud
By revolving round him
And singing aloud.

सर्वाश्चर्यप्रभवमतुलं सर्वधर्मप्रबोधं
सर्वश्रद्धास्पदमतिशुभं सर्वमार्गप्रकाशम् ।
सर्वानन्दस्फुरणसुखदं सर्वलोकातिशायि
सर्वं भद्रं तव सुचरितं सर्वदा सन्तनोतु ॥९९॥

99

Oh Ramakrishna, oh God,
You all the nations should greet
For in you in harmony did meet
All the religions of the world.
You took birth here on this earth
And did preach and teach
And show that by following any religious path
A man can heaven reach.
And yet even now people are bred
On jealousy, envy and hatred;
They indulge in bitter war
And thus all that is noble and good they mar.
Oh God, shower your graces
On all the nations and races,
And inspire them to live
In a spirit of take and give,
Live and let live.